of alliances may be found. At present, the allies are almost always in 627
a state of feud with neighboring allies. As a result there is a continual preparedness for war. While working on the plantations, fishing along the coast, etc., bow and arrow are always kept at hand, for an attack can always be expected. Longer and shorter intervals between these feuds occur, of course, but not as the result of a mutual agreement, but as a consequence of unfavorable weather conditions or major losses of men in one party or the other. When disputes arise between allies within these leagues, these too can lead to a temporary feud, but after a certain time peace is negotiated by intermediaries--as a rule by payment.

Social Groups, Marriage Customs, Position of Women

In Buka the whole population is divided into two large groups that 616 ●
have as their symbols the chicken and the frigate bird and are named accordingly Kéreu and Mânu, after the two birds. If a man is a Kéreu, then he must marry a Mânu, and vice versa: if he is a Mânu he must marry a Kéreu. The children always inherit the symbol of the mother. In northern Bougainville the same two birds serve as clan symbols: the 171
chicken, Atóa, and the frigate bird, Manû; the situation here is very 614
much like that on Buka. In southern Bougainville and on the islands of 616
the Bougainville Strait very similar conditions exist, but with the difference that a greater number of birds serve as symbols. Also members having the same symbol are not named after the relevant bird but bear their own clan name. The members of the clan who have as their sign the dove (baôlo) are called Baumane; those that have the Buceros (popo) are called Sfmâa; those that have the cockatoo (âna) are called Bânahu; those that have the frigate bird (mânua) are called Talapuini; those that have the tigenôû are called Hanapare; those who have the kâpi: Talasaggi; those that have tâlile: Habubûsu. Members of one clan always marry members of another, but here too it is the established rule that the children belong to the clan of the mother.

There is no externally visible clan symbol; everyone seems to know the symbol of the others. Natives of the same clan symbol consider themselves close relatives; if, for example, a Kéreu or a Sfmâa comes to another village, he is received hospitably by the local Kéreu or Sfmâa and given room and board. Clan symbols from the rest of

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the animal world do not exist: they are taken solely from the bird world.

Since children inherit their mother's clan symbol, it follows that, if they are girls, they belong to a clan whose members the father can marry and can theoretically be married by him. In practice we find this in Buka and northern Bougainville; there it is not rare that the father is married to his own daughter and has children by her. This is not regarded as forbidden; but a union of two people who have the same clan symbol is considered a crime. In southern Bougainville and on the islands of the Bougainville Strait the very same view prevails, but its practice is not so general as in the north. A similar arrangement probably also exists in the other Solomon Islands. I conclude this from a statement of Woodford in his book Among the head-hunters, p. 40 ff. It says there: "It came to my knowledge that an extensive and widespread system of 'castes' or totems exists upon this and some of the adjacent islands. The name of them on Guadalcanar and upon Gela or Florida is Kema, upon Savo Ravu. At Veisali, at the west end of Guadalcanar, the word used is Kua . . . . The natives told me that man might not marry a woman belonging to his own caste . . . . [7] Of these castes the largest and most powerful is the Gambata." He then also mentions the castes Kiki, Lakoli, Kakau, and Tanakindi.

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The native acquires wives in various ways. In part he steals them from a neighboring tribe and marries them if the clan symbol allows it; if not, he sells the stolen woman to a native whose symbol allows him to marry her. In by far the most cases, however, he barters for his wife. As medium of exchange he makes use of the current money varieties. In Buka a wife costs from four to six fathoms of white shell money (hēruanne) or two to four lengths of tooth money (baifu and rāki). On the islands of the Bougainville Strait a wife costs from five to ten fathoms of white shell money (pālaasale) or one to two fathoms of red shell money (miamis). On the mainland of south Bougainville the same two types of money are used as media of exchange, but in addition one called mānei, which is made on Shortland and serves especially for the trade dealings of the islanders with the mountain people. The latter uses as a medium of exchange exclusively the mānei imported from the Shortland Islands; they call it aputa. This money has substantially less value; one needs twenty to thirty fathoms

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3: Blackwood E-5 (1929-1930) 1932
ON6 Buka ON6
Petats
Kurtatchi

539 773 into birds, she turned herself into a *kumina* (white ant) and was not a woman any more, and her children were birds.

The story is finished.

[115] This story is here given as told to me by Sonokum, a leading man of the village of Kohiso in the hill district of central Buka. It is the most detailed of several variants obtained by me, but it does not state, as do some of the others, that the people are descended from the two sons of the old woman. It is the only one which gives the transformation of the boys into birds. The [616] two divisions of the Buka people are called Manu (Eagle) and Kekeleo (Fowl), but no statement was made connecting these with the birds of the story.

539 171 439 773 The people of Nissan, an island between Buka and New Ireland, say that the story originally belonged to them, and that the identical tree in which the old woman hid is still to be seen on the island, and also the bones of Monohan. They add that as the bones lay on the ground a little snake ate some of them, and he turned into a pig, and was the origin of all the pigs on Nissan, from whence they were sent to all the other islands. Nissan is famous for its pigs, and the natives of Buka go over in canoes—little short of a hundred miles of open and stormy sea—to buy them.

539 773 171 In a version from Petats, the monster who ravaged the land is represented as a very large and fierce pig called Burtcheni. This is so also in a version from the neighbouring island of Pororan, given to me by Mr. Gordon Thomas. As told on Bougainville, the place of the pig is taken by a being described as an *urar* (a word usually meaning the spirit of a dead person) called Towaniwa in the version current at Kurtatchi (where it is spoken of as female), and Burau in that from Ruri, a neighbouring village speaking a different dialect. In both of these versions the two sons are called Mator (Matan), *i.e.* Right-handed, and Kiruk (Keruka), *i.e.* Left-handed. Unfortunately I omitted to ascertain the meaning of the names Tchikenau and Bakiano in the Kohiso version.

In the Kurtatchi version, after the monster is killed, the old woman takes out his bladder and sets it adrift in the sea, telling